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The Saturday Evening Post

Vol. II.—No. 25.

PHILADELPHIA, JUNE 21, 1823.

Whole No. 99

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A Lady who said "I might die of a Broken Heart."

My swelling heart can warmly feel,
And every heaven-born passion prove,
Oh! believe the tale I tell,
It never will break itself for Love.
Oh! no—Oh! no,
It is not so,
My heart will never burst for Love.
My Anna's form, my Anna's mind,
Can every spring of feeling move,
At should the maid e'er prove unkind,
My heart would never break for Love.
Oh! no—Oh! no,
It is not so,
It never would break itself for Love.
My Anna's form, my Anna's mind,
Can every spring of feeling move,
At should the maid e'er prove unkind,
My heart would never break for Love.
Oh! no—Oh! no,
It is not so,
My heart shall never sink in grief.
Look around on every side,
Where death still drives his cruel furrow,
And while my dearest friends have died,
I feel my heart may swell with sorrow;
But, no! oh! no,
It is not so,
It may not, cannot burst in sorrow.
Then fortune frowns and friends have flown,
Like flowers before the autumnal gale,
My heart shall breathe no sigh, nor groan,
But down the adverse stream I'll sail;
Yet no! oh! no,
No breeze shall blow,
To bear upon its wings my wail.
I cannot weep, I cannot sigh,
For counteract the stronger part;
The tear drop never dims my eye,
The sorrow swells my burning heart.
Believe me, while
My cheek shall smile,
Some sorrow swells my burning heart.

SONG.

Dedicated to the Red Men of Pennsylvania.

BY BROTHER NIGHTINGALE.

Red Brothers all! though far away
The Nightingale has flown,
That used to pour his pensive lay
For you, for you alone;
But, when the Council Fire is lit,
And all is social ease,
As ye in mystic circle sit,
Oh, still remember me!
Twice, twice twelve moons have shed their light,
The forest glades to cheer,
Since, wandering in fortune's night,
Your voice has met my ear;
But, like a Brother, still I'll bear
Whatever pain there be,
Assured, that where'er ye are,
Ye'll still remember me!
Let fools our mystic ties condemn,
Let scoundrels flout us deride,
The Red Men still can laugh at them,
And scorn their paltry pride;
Perhaps, by coward envy vile,
My song may jested be,
But at the Jester I can smile,
While ye remember me!
The forest's wide—and brothers all,
Let's path is dark and rude;
The snows of age unheeded fall,
The youth's flowers are quickly strewed;
So let them fall—the flowers decay,
The earth a desert be,
Still, 'er the waste I'll happy stray,
If ye remember me!
And when the arrow swift has sped,
The eye of life is dim—
When death the mandate stern has read—
The cup flows o'er the brim;
Then as the Council Fire above
Is burning bright for me,
Oh, by the ties of Friendship prove
Ye still remember me!
BOSTON BARD.
New-York, 1823.

ECONOMY.

There is a medium between prodigality on the one hand, and avarice on the other, generally recognised under the title of economy, which has engaged the attention of individuals and nations, from the first dawn of civilization. It is a medium some respects not easily obtained; all being liable to pass her unnoticed, and glide into one of those dangerous extremes, which constantly attend her. With her right hand she gently and gracefully reclining on her breast, she indicates that mental serenity which dwells within—her left is majestic—and her countenance beams with intelligence; in fine, in her seems to be concentrated all those principles which are calculated to immortalize a king, or felicitate a nation. At her approach poverty flies aloof, within her temples richness and plenty are always present. But into that deplorable situation, will a deviation from her regulations plunge the unhappy subject—being seized by prodigality he will seemingly enjoy himself, but it will be only to heighten his fall in the abyss of misery—or, attracted by avarice, he will be doomed to drag out a miserable existence, denied the comforts and conveniences of society. In the eyes of a wise man, the miser appears truly despicable; who can view with secret delight, the increasing pile, ignorant of its intrinsic value, and at the privation of every human comfort. On the other hand, the prodigal, mind of avarice, save present enjoyments, spends his all, and sinks into the arms of pale-faced poverty; unable to bear the reverse of fortune, corroding care hovering o'er him, destroys his mental peace and dissolution hastily approaches. Not so with

him, who chooses that just medium, for with prudence are his affairs conducted, and he readily perceives, "her ways are ways of pleasantness and all her paths are peace." GORGIOUS.

Consolations under Affliction.

Most readers are acquainted with the journal of the intrepid traveller, Mungo Park, in the interior of Africa, and whose fate has never been satisfactorily ascertained. The following very judicious extract, however, from its beauty, and coming from a man nearly borne down under the heaviest trials we can well conceive of, will not only be interesting to those who have never seen it, but afford some pleasing sensations even to those who have more than once perused it.—Mr. Park had just been robbed by a banditti of almost every thing he possessed, with scarcely any article of clothing left to protect him from the burning suns and drenching rains to which he was exposed, friendless and alone, when the following reflections resulted from his intense sufferings:

"After they were gone I sat for some time looking around me with amazement and terror. Which ever way I turned, nothing appeared but danger and difficulty. I saw myself in the midst of a vast wilderness, in the depth of the rainy season—naked and alone—surrounded by savage animals, and men still more savage. I was five hundred miles from the nearest European settlement. All these circumstances crowded at once on my recollection, and I confess that my spirits began to fail me—I considered my fate as certain, and that I had no alternative, but to lie down and perish. The influence of religion, however, aided and supported me. I reflected that no human prudence or foresight could possibly have averted my present sufferings. I was, indeed, a stranger in a strange land, yet I was still under the protecting eye of that Providence who has condescended to call himself the stranger's friend. At this moment, painful as my reflections were, the extraordinary beauty of a small moss, in fructification, irresistibly caught my eye. I mention this to show from what trifling circumstances the mind will sometimes derive consolation; for though the whole plant was not larger than the top of one of my fingers, I could not contemplate the delicate confirmation of its roots, leaves, and capsule, without admiration. Can that Being, thought I, who planted, watered and brought to perfection, in this obscure part of the world, a thing which appears of so small importance, look with unconcern upon the situation and sufferings of creatures formed after his own image!—Surely not! Reflections like these would not allow me to despair.—I started up, and disregarding both hunger and fatigue, travelled forwards, assured that relief was at hand; and I was not disappointed."

SABBATH MEDITATIONS.

"Great God of Heav'n, it cannot be
That good and evil flow from thee."
The Lord is essential love, and essential wisdom—unbounded in goodness—universal in benevolence—the author of all created existence.—As he is the source of all good, evil cannot possibly exist in, or proceed from him. The sun cannot emit darkness, nor can corrupt water flow from a pure fountain. Evil is the perversion of good, and it originates with man, when he converts the holy principles of the Lord into unholiness, and "changes the truth of God into a lie." Every influential principle, whether it be natural or spiritual, is received pure, or in a perverted state, according to the quality of the recipient subject. The heat and light of the sun, flowing into certain vegetable forms, produce beautiful flowers, and grateful odours; whilst the same influx into forms of an opposite character, give rise to deformity and noxious vapours. The same light, that is so resplendently reflected by a diamond, is absorbed and rendered pale, when received by minerals of loose and open textures.
Man, in a state of separation from God, is altogether evil. The corruptions of his heart, and the errors of his understanding, become deeply rooted in his soul, and usurp absolute sway over every action of his life. The principles of good flowing into a receptacle so corrupt, soon become converted into evil. But when information is desired, truth commences a purifying operation, that terminates only with the total expulsion of all evil.—In the early dawn of this state, man is apt to attribute wrath, anger, and vengeance to the Deity, when, in fact, they exist only in himself. Whatever, therefore, may be the limited views, and partial sympathies of man—"The Lord is good to all and His tender mercies are over all His works." AMETHYST.

The characters of some our Modern Poets.

Byron is the poet of might and desolation. He loves to view nature in her haughtiest aspect, her dark blazing volcanoes, impetuous cataracts, and dark canopied mountains. He walks unhurt "amid the war of elements," fearlessly looking down upon their maddening combats, he wields the thunderbolt and commands the storm.
Scott, loves the echo of the bugle-horn, and the joyous exhilarating hurra of the chase. To him the sweet breeze of morning, the sparkling stream, and heath-covered hill are dearest.
Moore, revels in the warmth and splendour of noon-day. His frank and glowing spirit delights to bask in genial sun-beams; to inhale the voluptuous sigh of Summer zephyrs, and the balmy breath of blooming roses.
Most dear to Campbell, is the gentle majesty of autumnal evenings, when the tears of Heaven embalm the expiring flowers, when the last sigh of departing summer, yet lingers on the air, and the pale stars look silently on the quiet melancholy of the scene below.

But thou, Southey, bard of sparkling fiction and mysterious beauty, what words can describe thee. Thou, who enjoyest life in every element, wilt unravel thy wand of all-subduing magic.—Pursue thy flight through the cerulean regions, couch thyself on the passing clouds, and robe thyself in the many coloured rainbow—dwell in the palace of living flame, or wander in the coral hall thou hast raised in ocean's bosom, all are familiar to thee, for thou commandest all.

Scene at the Reading of a Will.

As the tanner's widow waxed sickly and infirm, she became an enticing object for Mrs. Doldrum, an inhabitant of Leighton Buzzard, one of those human screech-owls who prowls about the abodes of misery and death, croaking out dismal tidings, and hovering over corpses. She seemed only happy when surrounded by wretchedness, and her undertakerlike mind appeared to live upon death. When she could not treat herself for a dissolution, she would look about her for a broken leg, a bankruptcy, a family where there was a dishonoured daughter, a runaway son, or any calamity she could by good fortune discover.—"O my dear friend," she exclaimed to Mrs. Pitman, a short time before her death, "I am so delighted to see you, (here a groan)—you know my regard for you, (another groan)—seeing your bed-room shutters closed, I took it for granted it was all over with you, so I came in just to close your eyes and lay out your body. Delighted to find you alive, (groan the third)—let us be of good cheer, perhaps you may yet linger out a week longer, though it would be a great release if it would please God to take you, (groan the fourth)—And yet I fear you are sadly prepared for the next world. (Groan the fifth and longest.) You know my regard for you. The Lord be good unto us! Hark! is that the death watch? I certainly heard a ticking."

This consolatory personage was all alive the moment she heard of Mrs. Pitman's death, which occurred shortly after; and she was obviously in her proper element when superintending the closing of window-shutters, and all the minute arrangements usually adopted upon such mournful occasions. At her own particular request, she was indulged with the privilege of sitting up with the body the first night, and would not even resign her station on the second, which was the time appointed for the reading of the will. Frank Millington had been sent for expressly to attend this melancholy ceremony; Mr. Swipes and Mr. Currie were of course present in deep mourning, with visages to match, and each with a white pocket-handkerchief to hide the tears which he feared he would be unable to shed. Mr. Drawl, the attorney, held the portentous document in his hand, bristling with seals; and two or three friends were requested to attend as witnesses. The slow and precise man of law, who shared none of his auditors' impatience, was five minutes in picking the locks of the seals, as many more in arranging his spectacles, and, having deliberately blown his nose, through which he always talked, (as if to clear the way), he at length began his lecture. As the will, at the old lady's particular request, had been made as short and simple as possible, he had succeeded in squeezing it into six large skins of parchment, which we shall take the liberty of crushing into as many lines. After a few unimportant legacies to servants and others, it is stated that the whole residue of her property, personal and real, consisting of—here a formidable schedule of houses, farms, messuages, tenements, buildings, appurtenances, stocks, bonds, monies, and possessions, occupying twenty minutes in the recital, was bequeathed to her dear cousins Samuel Swipes of the Pond-street Brewery, and Christopher Currie of the Market-place, Saddler.

Here Mr. Drawl laid down his parchment, drew his breath, blew his nose, and began to wipe his spectacles, in which space of time Mr. Swipes was delivered of a palpable and inextinguishable snivel, in the getting up who cof he was mainly assisted by a previous cold; and endeavouring to enact a sob, which however sounded more like gurgling his throat, he ejaculated—"Generous creature! worthy woman! kind soul!"

Mr. Currie, who thought it safer to be silently overcome by his feelings, buried his face in his handkerchief, whence he finally emerged with indistinctly red and watery eyes, though it is upon record, that he had been noticed that morning grubbing about the onion-bed in his own garden, and had been seen to stoop down and pick something up. They were both with an ill-concealed triumph beginning to express to Frank their regret that he had not been named, and to inform him that they could dispense with his farther attendance, when Mr. Drawl with his calm nasal twang cried out—"Pray, gentlemen, keep your seats, I have not done yet;" and resuming the parchment and his posture, thus proceeded—"Let me see, where was I? Ay, Samuel Swipes of Pond-street Brewery, and Christopher Currie of the Market-place, Saddler," and then raising his voice, to adapt it to the large German text words that came next, he sang out—"IN TRUST, for the sole and exclusive use and benefit of my dear nephew, Frank Millington, when he shall have attained the age of 25 years, by which time I hope he will have so far reformed his evil habits as that he

may safely be intrusted with the large fortune which I hereby bequeath to him."

"What's all this?" exclaimed Mr. Swipes, "You don't mean that we're humbugged? In trust? how does that appear? where is it?" Mr. Drawl depositing his spectacles, looking up at the ceiling, and scratching the under part of his chin, pointed to the two fatal words, which towered conspicuously above the multitude of their companions, and the brewer's nether jaw gradually fell down till it crumbled and crushed the fill of his shirt. Mr. Currie, with a pale face and goggle eyes, stood staring at his co-trustees, not exactly understanding what it all meant, though he saw by his countenance that there was some sudden extinction of their hopes. As the will was dated several years back, Frank only wanted three weeks of the stipulated period of possession, and as he hastily resolved in his mind all the annoyances he had occasioned his aunt, and the kind generosity with which she had treated him, his eyes remained fixed upon the carpet, and the tears fell fast upon the back of his crossed hands.

OBSERVATIONS ON NAMES.

Mr. Brady, in his "Critical and Analytical Dissertation on the names of Persons," thinks that surnames were introduced into England by the Normans, and are posterior to armorial bearing; as also to Christian names. Yet some forms of personal appellation must have preceded even the introduction of Christianity; though such names were probably not hereditary. Mr. B. appears surprised to find so many colours as White, Black, Brown, Green, and not one Red; but, probably, this name has been expanded into Red and Head.

The oldest and most natural names seem to be those that are derived from complexion or stature; as Brown, White, Green, Long, Short, Little, Goliath, Heavy, and others. Many are taken from trades and employments; as Carpenter, Mason, Smith, Wright, Taylor, Gardiner, Cook, Steuart, Walker, Truster and Ruler. Others are patronymics; as Richardson, Robertson, Robinson, Harrison, Alkinson, Johnson, Wilson, Ronaldson, Thomson, Dickson, and Jackson, Pizarro, and a legion of Scottish Mac's, Irish O's, and Dutch Van's. A fourth class come from the place of birth, as Wilton, Basingbrooke, Eaton, Leeds, Cumberland, Thorne, East, West, North, South. A fifth class are names of offices or dignities; as King, Lord, Noble, Knight, Sheriff, Clerk; a sixth class are names of animals, vegetable, or minerals; as Swan, Crow, Dove, Herring, Bacon, Bullock, Ash, Horse, Bloom, Patten, Buckle, Hall, Chambers, Kitchen; and a seventh may embrace a variety of Crook-shanks, Sheepshanks, Shuffshanks, Higginbottoms, Winterbottoms, and others of like unsuitable foundations.

We have a Mr. Light, whose weight is only one stone less than that of the memorable Lambert; and two ladies named Smallman and Littleboy are not far behind him in business. Mrs. Blackmore is one of the fairest women in the world. Mrs. Frate, as is well known, has been always deaf and dumb; Mrs. Pury is remarkable for her quiet disposition; Mr. Wiseman, is without exception the greatest fool in the neighbourhood in which he resides; Mr. Lightfoot has lost one of his legs, and got the goat in the other, and poor Miss Oule was born blind.

The following are extracts from the Ancient Laws of Connecticut.

- "The Sabbath shall begin on Saturday at sunset."
- "No woman shall kiss her child on the Sabbath or fasting day."
- "No one shall travel, cook victuals, make beds, sweep house, cut hair or shave on the Sabbath day."
- "No one shall be a freeman, or give a vote, unless he be converted and a member in full communion with one of the churches allowed in this dominion."
- "No one shall buy or sell land without permission of the Selectmen."
- "No Gospel Minister shall join people in marriage; the Magistrates only shall join in marriage, as they may do it with less scandal to Christ's Church."
- "When parents refuse their children convenient marriages, the magistrates shall determine the point."
- "No man shall court a maid in person, or by letter, without first obtaining consent of her parents; £3 penalty for the first offence; £10 for the second, and for the third, imprisonment during the pleasure of the Court."
- "A man that strikes his wife shall pay a fine of £10. A woman that strikes her husband shall be punished as the court directs."
- "A wife shall be deemed good evidence against her husband. Married persons must live together or be imprisoned. Every male shall have his hair cut round according to a cap."

TO THE PUBLIC.

The Darby Association for discouraging the unnecessary use of ardent Spirits, being convened for the purpose of considering what steps they can pursue to promote the object they have in view, believe that a call on their fellow citizens, and more especially the Farmers, at this season of the year, may have a beneficial effect, and draw the attention of some to this important subject.

The season is now approaching, fellow-citizens, when, apparently, we may receive from the hands of a Bountiful Father a rich reward for our toil; but can it be said that we are rendering unto Him the blessings of His munificent hand, or indulging ourselves in the free use of those intoxicating Liquors which inflame the passions, enervate the mind, and draw it from its Creator, which deprives man of his reason, and sinks him below the brute creation; and, in short, is the source from which flow most of the evils that degrade and afflict the human race.

The practice of handing out ardent Spirits in the time of harvest has long been sanctioned by custom, and probably by many without ever taking a serious thought of its contaminating effects on the morals and health of the labourer, and thus many who might otherwise have escaped this dreadful scourge, by becoming habituated to the use of ardent Spirits at this season of the year, have acquired an inclination for it, from which they have seldom become liberated during their lives, and frequently prematurely sink into the grave. Let every Farmer, therefore, before he procures ardent Spirits to use in his harvest field, reflect seriously on the importance of making a stand against the use of this prolific source of intemperance—let him duly consider, whether by withholding the intoxicating cup he may not save a fellow being from the horrible pit, and be

the happy instrument of advancing the cause of Virtue and morality, and largely contributing to the comfort and happiness of his fellow creatures. Nor is this all the consolation to be derived from denying himself and fellow labourers the stimulating draught. Many have long tried the experiment, and find more labour can be performed, more satisfaction enjoyed, the rational faculties kept in their proper functions, the health of the body better preserved, and the blessings of Providence gathered without those distressing and disagreeable occurrences which often happen in consequence of the use of ardent Spirits. Let our brother Farmers, then, resolve to unite their efforts in arresting the invidious marches of this Hydra-headed monster, ardent spirits. Let them only try the experiment for themselves, of gathering their approaching harvests without it, and we fully believe they will realize a satisfaction which they never experienced while in the practice of using ardent Spirits as an article of drink.

But it is not the Farmers only, but the citizens in general, we wish to engage in this interesting subject—and can it be said, that legislative bodies, the guardians of the public welfare, are discharging the trust reposed in them, while they view with indifference the ravages of this evil, which is acknowledged to be "the crying sin of the nation"—can they behold it thus preying on the vitals of the community, destroying the talents of many who might otherwise shine as bright ornaments in society, and sinking thousands annually into an untimely grave, without exerting their constituted powers to prevent the evil, and cut off, in some measure, the sources from whence these complicated miseries flow.

In doing this, their attention must necessarily be turned to the distiller, and lay on him such imposts as might, in a short time, induce him to relinquish the practice, and also enforce such salutary restrictions on the retailers of ardent Spirits as to render it an object of less profit, and make it penal to sell to a person who was known to use it to the injury of himself, his family, or his estate.

If, when the Lord's Judgments are in the land, the inhabitants shall learn righteousness, may we not draw lessons of instruction from the aspect of things. The serious and reflecting mind must certainly have discovered that in some sections of our country in latter seasons the staff of life has been cut off, literally speaking, "the stay of bread and the stay of water," and will it be reasonable to expect that while a great portion of that which is given to support life, is converted into an article that destroys both soul and body, and otherwise spreads misery and wretchedness among thousands of the human race, that the bounties of Heaven will still continue to be poured out upon us, or that we shall, as a nation, escape the "cheating rod." Or is it righteousness that national evils will be punished by national calamities; and when the rulers of a nation or individual state, neglect to make use of the means put into their power to correct the moral evils that prevail among the inhabitants, such nation or state becomes implicated in the crime, and thus it is that "drunkenness" comes the crying sin of the nation.

In closing this address we desire to encourage individual exertion and the united cooperation of kindred associations that are formed in different parts of the country, that they may discourage, by all proper means, the unnecessary and habitual use of ardent spirits, and encourage, by persevering and unremitted efforts, to awaken the public mind to the enormity of the evil; for while the streams of intemperance are thus suffered unrestrainedly to flow, may we not have occasion to say to our rulers as the servants of Pharaoh did in an affecting time, "how long shall this [thing] be a snare unto us; knowest thou not yet that Egypt is desolate?" THE ASSOCIATION.

Darby, 6mo. 2d. 1823.

N. B. Printers of Newspapers favourable to the Association, are requested to give the above an insertion.

We have been requested to publish the unaltered remarks, relative to a certain proceeding which has caused considerable uneasiness in the minds of many worthy friends in this city. They are extracted from the Universalist Magazine, edited by the Rev. Mr. Kneeland, and have evoked much interest among those who had an opportunity of perusing them.

A Novel Creed, intended for Quakers, but honorably rejected by them.

The Essay of a creed, from which the following extracts were taken, was adopted and printed by "the meeting of sufferings," the representatives of the body of the yearly meeting of Pennsylvania, New Jersey and the Eastern Shore of Maryland, and copied on their minutes, which are annually read in that yearly meeting for its approbation.—But so much disapprobation was expressed with it, that the pamphlet was ordered "not to be published." Hence the work was suppressed; but this cannot make it any less true, or any more false; and as it was evidently drawn up by some of the leading members of the society, it is a proper subject for animadversion. A few copies were put into circulation, by some means or other, before the meeting; and all attempts to buy them up since, for the purpose of suppressing them, have proved ineffectual. But we will keep the reader no longer in suspense in regard to this singular production; which contains some truth, but more error; and most of all, that which conveys no definite idea whatever!

After the preamble, which contains nothing very exceptional, and an expression of a firm belief in the scriptures, which, so far, is certainly very good, it adds:—

"But they are not and cannot be subjected to the fallen corrupt reason of man."
Now, what is meant by "fallen corrupt reason?" Is not the reason of man as good now as it ever was?—and did not God address his reason, when he said, "Come now, let us reason together, saith the Lord (though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. i. 18. He re-calls upon sinners, whose sins were of the deepest die, to use their reason; and on what subject can they exercise it better than in gaining a correct understanding of the scriptures? But only make mankind believe that their reason is so fallen, so depraved, that they are incapable of understanding the scriptures without supernatural aid, and you have the book completely in their power, and they can be led obsequiously at your will. It is impossible to corrupt reason, that reason should be corrupted; for although mankind may receive a great degree of foolishness, and call it reason, yet reason, to be reason, must act rationally; and when actions are incorrect, it is not reason that acts, but something else. If, therefore, this creed means, that the scriptures cannot be understood by the "reason of man," in his present state, it either means that which is false, or else it charges God with folly in giving man a guide, and calling upon him to exercise his reason in understanding it, when he knew that this guide was not "subject to reason." But the creed says, "We have always asserted our willingness that all our doctrines be tried by them, (i.e. the scriptures) and admit it as a positive maxim, that whatever any do, pretending to the spirit, which is contrary to the scriptures, be accounted and judged as a delusion of the Devil."
But how is a common man to know when doc-

...are agreeable to the scriptures or not? his reason is no guide to him: he must therefore sit in silence, and leave what spiritual men say on the subject, and take for granted that what they say is true! It will be readily perceived, however, that, upon this principle, the scriptures are of no use to any, except to those who are spiritual; and if these receive direct communications from God, it seems that the scriptures might be dispensed with altogether. But the creed continues—

"We receive and believe in the testimony of the scriptures simply as it stands in the text. There are three that bear record in Heaven, the Father, the Word and Holy Ghost, and these three are one."

It is presumed that the framers of this creed were not aware that the above text, on which they have laid so much stress, and the only one which they have quoted correctly, (and the only one, except one, which they have inserted, as a quotation from scripture), is a more spurious interpolation, which is not to be found in any Greek manuscript of the New Testament written earlier than the sixteenth century. If they had known this circumstance, they would not have attached so much importance to this text: but this is a truth, which is acknowledged by the most learned, even among the Unitarians. It is also presumed that the framers of this creed were ignorant of the meaning of the text itself, even admitting its authority; for it is no more proof that the Father, the Word, and the Holy Ghost are one being, than it is proved that Paul and Apollon are one being: (1 Cor. iii. 8) and any person who has the least knowledge of Greek must know this at the first sight of the text: *is unus, is unus, is unus* is neuter, and therefore cannot agree with *is unus* the Father, neither with *is unus* the Word, both of which are masculine; but wherever we read of one God, or one Lord, in the scriptures, the number is adjectively invariably masculine. "God *is unus* is one" Gal. iii. 20. *is unus* one God, and *is unus* one Lord, *is unus* one faith, *is unus* one baptism. Eph. iv. 5. In this last text all three of the genders are used. The meaning of the text, therefore, let it be written by whom it may, is nothing less nor more than this, the three who bear witness in heaven are one in testimony; as it is stated, ver. 8, "these three agree *is unus* in the one; i. e. in one and the same testimony." Let the text, therefore, be thus explained, which is undoubtedly its true meaning, and it contains no more than that to which any one can subscribe without agreeing to an absurdity. But again—

"We believe in the only wise and omnipotent and everlasting God, the Creator of all things in heaven and in earth, and the preserver of all things he hath made, who is God over all blessed forever. The infinite and most wise God, who is the foundation and spring of all operations, hath wrought all things by his Eternal Word and Son; that is that Word which was in the beginning with God, was God, by whom all things were made; and without whom was not any thing made that was made."

"Eternal Word and Son." This is what is called believing "in the testimony of the scriptures simply as it stands in the text." But where do we read in the scriptures of an eternal Son? The idea is totally absurd! A son must be begotten and born (or else created as Adam was) before he can be a Son, and to call such a being an eternal being, is an absurdity! But the creed (after a few statements to which we do not object) continues—

"hence he (Christ) is the only mediator between God and man, for having been with God from all eternity, being himself God, and also in time partaking of the nature of man, through him was the goodness and love of God conveyed to mankind and by him again man partaketh and receives his mercy."

"having been with God from all eternity." Here the words of John, "from the beginning," which may mean the beginning of the gospel dispensation, but at most can mean no more than the beginning of creation, these creed-makers have changed into their own words, "from all eternity." But any thing that was with God "from all eternity," must be as eternal as God; yet nevertheless, it could not be that God with whom it (the Word) was, and therefore, if this be God, as well as that, it makes out two Gods as clearly as two and two make four! Passing on in the creed, we notice the following—

"God is willing to be reconciled to us and ready to remit sins that are past if we repent." Astonishing! How can God, who change not, be willing to be otherwise than what he is? And how can vain man suppose that any thing which he can do may produce a reconciliation in God? If God be willing to be reconciled, is he not equally willing to effect that which will make him so? The scriptures do not testify of any unreconciliation in the mind of God, but God "was in Christ reconciling the world unto himself," &c. 2 Cor. v. 19, not saying that he is willing to be reconciled to the world; because this would imply that he is changeable as well as man. That God forgiveth sins, on repentance, we readily admit; but if he forgiveth sin on repentance, now, as he always did, why should it be supposed that he doth this for the sake, or on the account of something else which he has received as a satisfaction in the room and stead of that punishment which the sinner is supposed to have deserved? God always did, and always will forgive the truly penitent, merely because "he is full of grace and truth."

"hence he (Christ) is the word of faith and a quickening spirit in us, whereby he is the immediate cause and author of our living faith in his name and power, and of the work of our salvation from sin and the bondage of corruption."

Thus, unless they mean to speak of Christ figuratively, meaning thereby the doctrine of Christ, which is wholly unscriptural, but if this be their meaning, why did they not use language more definite, and less liable to be misconstrued? One great object in having a creed, is, in having something plain and explicit, and easy to be understood, in and through which professing Christians may unite in a kind of spiritual and heavenly union.

Speaking of believing unto justification, the creed says—"but the way to come to that faith is to receive and obey the manifestation of his divine light and grace, in the conscience, which leads men to believe and value, and not to disown and undervalue Christ as the common sacrifice and mediator. For we do affirm that to follow his holy light, in the conscience, and to turn our minds, and bring all our (thoughts) deeds and thoughts, so it is the reading way, the only right way to have a true living sanctifying faith in Christ as he appeared in the flesh; and to discern the Lord's body and coming and shining right, and to receive any real benefit by him, as our only sacrifice and mediator according to the beloved disciple's emphatic testimony, 'If we walk in the light as he (God) is in the light, we have fellowship one with another and the blood of Christ cleanses from all sin.' By the propitiatory sacrifice of Christ without us, we truly repenting and believing by the mercy of God, justified from all imputation of sin and transgressions that are past, as though they never had been committed; and by the mighty work of Christ within us, the power, nature, and habits of sin are destroyed, that as sin once reigned unto death, so now grace reigneth through righteousness unto eternal life by Christ Jesus our Lord." Signed on behalf of the meeting

J. E. Clerk."

We have given the above entire, as we could not well break in upon it; the meaning, if it have any, is above our comprehension. To our understanding, faith is produced by evidence, not by obedi-

"We suspect here some error in copying; and the quoted text of scripture is misquoting. 1 John i. 7. Since writing the above, we have seen another copy, in which the word (changed) is omitted, and in which the text, 1 John i. 7, is quoted correctly."

ence; and obedience may be the fruit of faith—What is meant by the "common sacrifice?"—and what was effected by it? What is meant by "the propitiatory sacrifice of Christ without us?"—and what common sacrifice that with "the mighty work of Christ within us?"—what is this mighty work? What sins have been personally committed? What propitiatory of the mighty work have been spoken of belongs to our "truly repenting and believing?"—what to the sacrifice of Christ without us?"—and what to "the mercy of God?" For it seems that, according to the above creed, all have something to do in the case; and how is any one to know or understand what is to be performed by himself, what has been done for him by Christ, or for what must he depend wholly on the mercy of God? Is it at all to be wondered at that the younger part of the society, whose minds are yet open and free to judge for themselves what is rational, were almost to an individual disposed to reject this creed? But it has taught them a good lesson, and we hope that old as well as young will profit by it. It will teach those whose minds are not fully established, not to place such implicit confidence in the supposed guidance of the spirit in their spiritual leaders, as they have heretofore done. For if they have the spirit of God to direct them, they certainly stood in the most need of it when they were framing a creed, which was designed to give a proper direction to the minds of all the society, particularly to the young people. But will any one believe that the above creed was ever dictated by the spirit of God? If so, the medium of communication was certainly an unfortunate one; for much of it either has no meaning at all, or else its meaning cannot be understood from the words used to express it. Let Friends, (a dozen of them or so, to try the experiment) undertake to answer the questions we have proposed, and let them all agree to answer them according to their understanding of the creed, and see how many, or how few, will answer them alike. How could it have been any guide to others? It is doubted whether the framers of this creed, themselves, (for it is supposed there must have been more than one), would agree in all points relative to the questions we have proposed. We congratulate the young Friends on their success in checking in the bud, an attempt, as we conceive it to be, to lord it over their faith, as so not to let them judge for themselves in matters of religion, or at least, not to be permitted to express their judgment, unless their opinion should coincide with that of their spiritual guides. It is manifest, to all who are acquainted with circumstances and facts, that this creed was designed to have a particular bearing on an individual, whose boldness and independence of mind has occasioned, of late, some considerable excitement among Friends; but the veil was too thin, and the more liberal minded discovered the fetters which were to bind down the mind, and prevent free inquiry, before the rivets were wholly fastened upon them. We sincerely hope that this will be a good lesson to all creed-makers in future. We can assure the Friends that we mean them no harm, nor even disrespect, but verily a kindness, by the liberty we have taken. We shall not name the person who loaned us the copy, but presume that he was not aware that we should make extracts from it, much less publish them; if therefore we have committed an error in this respect, it is all our own, and no fault of his."

[The Remarks, from which the above was extracted, were, no doubt, founded on one of the numerous incorrect manuscript copies of a pamphlet commonly called "The Creed," which have got abroad. The reverend gentleman appears willing to notice the subject with candour, but he had not an opportunity to inform himself of the real ground and construction of the article in question. We understand that the Presbyterian General Assembly, at its recent session in this city highly approved the contents of the pamphlet and the motives that led to the desire for its adoption, and censured that portion of the Society which opposed it. Difference of opinions and sentiments, adduced from the same premises, have always existed, and probably will continue to exist, even among the wisest of men, and the best of Christians.]

FROM THE PHILADELPHIA RECORDER.

Messrs. Editors.—Among a packet of letters, recently received from London, I have found one which appears to have been written by a British officer, while on a visit in America, to his friend, Lord —, in London. Believing it would be interesting to the public, I forward you a copy for publication.

"Niagara, Upper Canada, North America, January 1, 1823."

"My Lord.—When I last wrote you, I was in the city of Boston, from which I have travelled by land to the King's dominions, in the upper province of Canada, where I have taken up my residence until I shall have had a suitable opportunity, for inspecting the curiosities of this part of the country. I have already been highly delighted with several, of which I will give you a short description. The first that attracted my attention was the Great Ridge Road, extending from Genesee river to Niagara, the length of one hundred miles. This ridge is sufficiently wide for a large state road, and to furnish the inhabitants with building ground, and with good water pre-ferable to Thames. Some imagine this to be the work of art, the remains of some antique fortification, but I should rather suppose it was formerly the bank of Lake Ontario. The next curiosity which greatly interested me, was the Falls of Niagara. Although I had frequently seen a description of this wonderful cataract, yet I could form no just conception of the immense body of water, the huge ledge over which it is pressed, the volumes of mist which continually darkens the skies like a vast cloud, the variegated rainbow forming an arch of unrivalled grandeur, the quaking of the ground, and the thundering of the water, falling 160 feet; which may be distinctly heard at the distance of thirty miles. Never until now, could I bring my imagination to correspond with the majesty and sublimity of such a scene; which, although the visitor beholds with the highest pitch of admiration, he is seldom seen to smile. An awful solemnity gathers in his countenance, while his mind is fixed in deep contemplation. On the sides of the river, which separates the state of New York from the British dominions, no particular fall of ground is discovered. The fall is only in the channel of the river, across which, the ledge of rocks rises like a dam, and over this an immense weight of water pours, shooting over the space fifty feet, and visitors, who have the courage to descend the ladder, may walk under the vast columns of water, which are poured with such tremendous force, that small fish being carried down the current, are continually dashed in pieces on the broken rock. It is evident, by the appearances on both sides of the river, that the falls formerly were as far down the river, towards Lake Ontario, as Lewiston, and that a channel, one hundred and sixty feet deep has been cut by the water through a ledge of solid rock, for the space of seven miles. The thousands of names which have been engraved by visitors for a century past, on the bank of the river at the falls, convince me, with the testimony of the oldest men in their vicinity, that the ledge of rock is gradually wearing away, and the falls are yearly becoming higher up the river. This ledge, I think, by the appearance does not extend much farther up towards Lake Erie, and when the water comes to the extremity of the rock, it may in the space of an hour cut a channel one hundred and sixty feet deep to Lake Erie, which will so suddenly drain the lake, as to inundate the lower province of the King's dominions."

European Intelligence.

The London Morning Chronicle relates as a certain fact, that when the Duc d'Angouleme was about to form the Provisional Junta which he has recognised as the only lawful Spanish government, Egula, who is the chief member of it proposed a list of the persons who were to compose it, in the hand writing of Ferdinand VII.

Last year the Russian Bible Society printed 160,000 copies of the Bible. This year it will print 100,000.

Mr. Ramage, of Aberdeen, (Scotland) has finished the specimen of a new reflecting telescope, fifty three feet in focal length. The diameter of the large speculum is twenty inches.

Last week, two vessels sailed from Dumfries for British North America, with 75 or 80 emigrants. One ship was pursued by some sheriff's officers from Cumberland, with a writ against one of the passengers for debt. He was seized, but being a handsome young fellow, the women passengers immediately released him, and compelled the officers to quit the ship without him. The executor of the law, in their search for the debtor, found another man who had absconded, and left his wife and six children chargeable to the parish. Unfortunately, they had no warrant to arrest him, but the ladies in this case assisting justice, compelled the villain, *vi et armis*, to quit the ship, bidding him "gang hame to his wife and bairns."

Opposition in Trade.—There are two watch-makers in Bandon, one of whom a new-comer, has the following notice posted on his window:—"Watch-glasses put in for 1d.—Watches cleaned for 5d.; and all other work proportionably cheap."

The other to secure his old customers from such an enticing bait, has posted a bill on his window, as follows:—"Watch-glasses put in for a good song, and all other work proportionably cheap."

A gentleman visited the latter shop a few days ago, sung his "good song," and got his watch-glass.—*Dublin Morning Post.*

We are truly sorry to state, that the celebrated Incedion, in consequence of having a few days since, caught a violent cold, which has settled on his lungs, lies dangerously ill at his house in Prospect-place, in this town. We are, in fact, assured, that his medical attendants entertain but little hope of his recovery.—*(Brighton Herald.)*

From the New-York Evening Post, June 17.

We are indebted to a friend for Spanish Gazettes to the 1st of May, brought by the arrival last Sunday, of the Spanish Letter of Marque, from Cadix. They contain several interesting articles relating to the unholy war which has been waged against that unhappy nation. Although French troops have advanced far into that country, and ere this have probably reached Madrid, yet enough appears to show that the work is not finished. The Seville papers to the 1st of May, represented that great and energetic measures were adopting by the Spanish government in every direction, to oppose the French. The *quin-tas* of the different provinces were organizing themselves with the greatest activity. The wealthy inhabitants were withdrawing from the towns and cities likely to be invaded, as also the youthful part of the population. Catalonia, that was a short time since very anti-constitutional, with that peculiarity of character which distinguishes the Spanish nation, is now the greatest foe of France. The famous *Empecinado* has taken up arms again in defence of his country's rights, and has issued an enthusiastic proclamation, avowing his intention to perish in her cause. The no less noted Chaleco has also come out with the same sentiments, and likewise many others. It will be recollected that these two men are the celebrated Guerrilla chieftains, who were the scourge to Napoleon's veterans.

And it also appears that the commanders of the different military districts were actively engaged in organizing their armies. Count Abisbal has made extraordinary preparations to defend Madrid, and it is stated in the Seville papers he has a brilliant corps of 12,000 men, and that he is resolved upon making a strong resistance.

The Cortes have made regulations for the corps of foreigners, that have been raised and were raising, as also for the guerrillas.

Spanish Declaration of War.

The following is a translation of the Declaration of War against France, received by the Letter of Marque Tarantula.

SEVILLE GAZETTE, April 26.

The King has issued the following decree:—"Whereas the Spanish territory has been invaded by the troops of the French Government without a previous declaration of War, or any of those formalities established by custom; and whereas that act of aggression cannot be considered in any other light than as a violation of the Law of Nations, and an open rupture of hostilities against Spain, it becomes my duty, therefore, to repel force by force, to defend the integrity of the states of the monarchy and chastise the audacity of its enemies: Now, after having consulted the Council of State, agreeably to the 236th article of the political constitution, I DO DECLARE WAR AGAINST FRANCE, and the same is hereby declared, and in consequence thereof I order and command the competent authorities to commit hostilities upon her, both by sea and land, to annoy her by every act of aggression in their power, authorised by the law of nations. I also direct that my declaration of war, be published with due solemnity."

"You are hereby informed of the cause for its fulfilment, and will cause it to be printed, published and circulated. At the palace of the Alcazar at Seville, the 23d of April 1823."

"To Don Evaristo San Miguel," Secretary of State."

FEMALE FASHIONS.

From Ackermann's Repository, for May.

WALKING DRESS.—Cloak or mantle of levantine silk, of *flamme de ponce* color; at the bottom are four narrow satin rouleaus, and also round the hood, which is drawn with a white satin ribbon; small square standing collar. The cloak is lined with white sarcenet, and for cool mornings and chilly evenings will be found appropriate and comfortable. The dress is of English twilled sarcenet, of pale primrose color, made high; the body full, but drawn to fit the shape by several longitudinal rows, and fastens behind; the epaulettes and cuffs, are full, and arranged on bouffants by the drawings; at the bottom of the skirt is a trimming of gauze, formed into bouffants by perpendicular satin stripes.

EVENING DRESS.—Dress of bright Spanish green tulle, trimmed with the same material and with satin, and worn over a satin slip of the same color. The corsage is made plain, with a Fariet tucker of white tulle; the folds tastefully confined by six small rosettes of satin ribbon, equidistant, one being placed in the centre of the bosom, another at the back, and the remainder at the front and back of the shoulders; the band is of satin, and the waist is rather short. The sleeve is moderately long, and very full, and has four satin rouleaus, ornamented half way with a cinct of French folds, where the fullness of the sleeve is collected. At the bottom of the skirt is a very full trimming of tulle, in reversed plaitings, set in a frame; to the band are attached satin spikes, which extend rather more than half way.

Evening Post.

PHILADELPHIA.

Saturday, June 21, 1823.

Capt. Erwin, of the ship *Pennsylvania*, 49 days from Rio, states that business was very dull at the time he left. About 14,000 barrels of flour on hand, which retailed at \$7 to \$9. The supply of grain and flour adequate to three or four months' consumption, and if further arrivals took place the price would decline. At *Buenos Ayres*, 15th April, there were 20,000 bbls. on hand, 8000 of which remained unsold. At *Lima*, 22d Feb. flour was \$9, on board, nominally; 12,000 bbls. in market. The market was considered super-abundantly supplied with merchandize of all kinds, and little hard money circulating, excepting a copper coin the size of a cent, which was considered by government, and passed for a quarter of a dollar. The Emperor would open the Cortes of Brazil in great state on the 3d of May.—15,000 men had arrived from Lisbon at Bahia early in April. Lord Cochrane's squadron had not then got there—two fire ships had left Rio to join him. No business was doing at Monte Video.

WAVELY NOVEL.—Messrs. Carey & Lea, of this city, have completed the publication of the new Waverly Novel, *Quentin Durward*. The work (says Mr. Walsh) has given us great pleasure—it appears to us every way worthy of the master genius, to which the world is already indebted for so much gratification.

Counterfeit ten dollar notes, purporting to be of the Philadelphia Bank, are now in circulation. They are so well executed that they have been taken by some of the Baltimore Banks for genuine ones. The ink of the signatures and filling up is black and glossy, and the numbers, dates, &c. well done, indeed, much better than spurious notes are generally.

Ann Carson was brought to this city, from Trenton, a few days since. She and her associates had a hearing before his honor the Mayor, on Thursday morning, for attempting to pass a quantity of counterfeit notes. The parties were all fully committed to stand their trial at the next court of Oyer and Terminer.

A Charleston paper of the 10th inst. says—"The approach of summer (for his fierce lordship has not yet made his actual appearance) has already drawn to the North a number of industrious visitors, pursuers of pleasure, of health, and of commerce, who generally spend their winter and spring in our mild southern latitude. About three hundred have already taken their departure for Philadelphia, New-York and Boston."

The mail stage coming from New-York to this city, was robbed between New-Brunswick and Bridgetown, a few days ago, of two large bags containing newspapers. They were secured in the boot, behind the stage, the straps of which were cut, and the bags carried off.

INSOLVENCIES.—A list of the names of one hundred and sixty-one persons (which we believe is not more than one half of the number who have made application:) are advertised in several of the papers in this city, advising their creditors to give them a hearing before the Judges of the court of common pleas, on Monday the 30th of June, inst.

NEW-ORLEANS.—By the brig *Decatur* arrived at this port, advices from New-Orleans to the 23d ult. have been received, which communicate the gratifying intelligence that the waters of the Mississippi had subsided, four or five feet, and no fears were entertained that further damage would be done by the flood.

The Ministers of the METHODIST EPISCOPAL CHURCH, met for their New-England conference, in Providence, Rhode-Island, on the 11th inst. Above one hundred ministers were expected to be present on the occasion.

The London Morning Chronicle of the 24th of April, declares that it is the intention of Lord Byron to quit the shores of Italy, and take his departure for Greece, there to join the standard of the oppressed.

A most distressing accident occurred on Monday afternoon in Vine-street. The son of Mr. Joseph Vanderville, a boy of 14 years of age, having jumped on one of the horse boxes of a wagon was riding rather quick, when by some unfortunate jolt or stumble the boy fell from the horse, and the wheel of the loaded wagon passed over his breast. He was killed almost instantly, was perfectly senseless, but expired in a very short time.

We are informed that the Bank of Delaware in Wilmington, subscribed \$3000, and individuals in Wilmington and on the Brandywine, \$22,000 to the Chesapeake and Delaware canal. This makes the whole amount from that borough and its vicinity, \$25,000.

It is stated that on the 23th ult. an affray took place at Matanzas between certain Spaniards who had been engaged in certain piratical expeditions, and some American captains and sailors. The latter were beat unmercifully, and obliged to retreat in their boats to the shipping. This attack, it is said, was made by the buccanniers, to retaliate the interference of Commodore Porter in their piratical warfare.

Another Attempt at Murder.—We learn by the *Norfolk Beacon*, that on Thursday night last, several negroes went to the house of Mr. Henry Culpeper, residing near Maj. Farragut's, on the District Swamp-Canal, and having drawn him to the door by knocking at it, one of them discharged a gun at him, which fortunately, however, did no execution. Anticipating another fire from the wretches, Mr. Culpeper fell, to induce a belief that he was wounded, notwithstanding which they fired again, and put two balls through the door, but completely failed in inflicting any injury on Mr. C. The miscreants then made their escape.

SILVER MINE.

Accounts from Washington Court, inform (says the *Washington Beacon*) that in the county of Anson, N. C. two miles from Rocky river, and about 30 miles from Cherokee river, a gold mine has been discovered, yielding twelve workmen are employed, very considerable success. "We have," says the *Beacon*, "a gentleman who has since visited this Mine: from him we learn that it is exceedingly pure, and sells readily in the state, at 91 cents the pennyweight. It was present, one piece was dug up, weighing ounces, equal to \$340 40 cts. One ounce had previously been found, weighing ounces, equal to \$728. Gold is not found in more than three and a half feet below the surface. There is a small creek running directly through the bottom of which being filled with millions of particles of gold, passing through the limpid stream, presents a most interesting and beautiful appearance."

GOLD MINE.

The editor of a new paper called the (S. C.) *Intelligencer*, states, in his first issue, that in the county of Anson, N. C. two miles from Rocky river, and about 30 miles from Cherokee river, a gold mine has been discovered, yielding twelve workmen are employed, very considerable success. "We have," says the *Beacon*, "a gentleman who has since visited this Mine: from him we learn that it is exceedingly pure, and sells readily in the state, at 91 cents the pennyweight. It was present, one piece was dug up, weighing ounces, equal to \$340 40 cts. One ounce had previously been found, weighing ounces, equal to \$728. Gold is not found in more than three and a half feet below the surface. There is a small creek running directly through the bottom of which being filled with millions of particles of gold, passing through the limpid stream, presents a most interesting and beautiful appearance."

RIOT.—On Wednesday morning last there was a riot in the Baltimore Penitentiary, which made their escape by scaling the walls. "We were," says the *Patriot*, "resolutely met by the officers, and before order was restored, three were shot—their wounds, though severe, are not considered mortal. The ring-leaders were not and the rest completely put down by the police. The cause of this rising is said to be an order of the Board of Directors for having the shaving carried more fully into effect."

Extract of a letter from an Officer on board United States' ship *Cyane*, dated "St. Thomas, May 13, 1823."

"It is with extreme regret that I have to inform you of the death of Doctor John Dr., who died at Cape Mesurado, on the 18th April, after a illness of seven days. We have lost many of our crew by fever, surgeons, boatmen, carpenter, sail-maker, one midshipman, together with about thirty-three of the crew."

SMALL POX IN PRUSSIA.

In the Prussian Monarchy, out of 666,000 men, born in the year 1821, 40,000 were vaccinated. During the above period, there were 1,100 deaths from the small pox, before the introduction of Vaccination, but to forty thousand individuals annually died of Small Pox.

DIAMONDS.

It is said that Professor SILLIMAN, whose scientific researches have contributed so largely to the reputation of our country, has made a most important discovery, which will form an era in the history of science, and place his name upon the same roll of Franklin. It has long been known that diamond is composed of carbon, in its pure state, but although diamonds could be converted into carbon, yet none have ever been able to convert carbon into diamond, until the recent experiments of Professor Silliman. It appears, by the number of his *Journal of Science*, that the power of a Philosophical instrument called *deflagrator*, invented by Professor Hare, of city, charcoal, plumbago and anthracite, has been fused, and transformed into diamonds; it is truly a most important discovery, and of immense consequence to the character of society.

News from the Coast of Africa.

The U. S. ship *Cyane*, arrived at St. Thomas, which place she left last January, and proceeded to Sierra Leone, from thence to the *Ann* Colony at Messurado, and from thence back to St. Thomas. She arrived at Messurado on the first of April last, when the colonists were found in a most wretched state: they had only been attacked by the natives, by which numbers were greatly decreased, but they were almost suffering for the want of common necessaries for building a shelter from the open air, was said to be more owing to good fortune than their means of defence, that they were not butchered by the crafty savages who surround them, their dependence against thousands of two or three small cannons, enclosed with a rail fence for a breast work.

Nothing could have been more seasonable than the arrival of captain Spence. It appears that the commander was not only provident enough to lay in a supply of provisions and other necessities for them at Sierra Leone, but he supplied them with arms and ammunition, and built strong stone castle, mounting several guns, when he left there, required the exertions of colonists for about two days to make it a complete defence and protection, against any attack that might be brought to oppose it. He also fitted the U. S. schr. *Augusta*, leaving behind the command of Lieut. Richard Dashiell, with instructions that will afford every assistance to the colony. His crew, after leaving the coast of Africa, became sickly; a number of them died on their passage to St. Thomas, besides several others; but fortunately they are now convalescing the ship being in a healthy state.

A late number of the *Dublin Evening Post*, says—"We have learnt from a gentleman very conversant in the condition of the South of Ireland, emigration, which was principally confined to the North, has begun with great activity in the Roman Catholic families have recently emigrated to America. Maryland, which is, in respects a Catholic State, and Philadelphia, the destinations, we believe, of these and other families."

MONUMENT TO BONAPARTE.

The ship *Two Catharines*, arrived at Newport R. I. on Sunday last, 110 days from Calcutta, intended to be erected over the remains of Napoleon, arrived at St. Helena on the 1st of May, the inscription was not known.

CONSPIRACY AT MANILLA.

Intelligence has been received by the *Norfolk Beacon*, that on Thursday night last, several negroes went to the house of Mr. Henry Culpeper, residing near Maj. Farragut's, on the District Swamp-Canal, and having drawn him to the door by knocking at it, one of them discharged a gun at him, which fortunately, however, did no execution. Anticipating another fire from the wretches, Mr. Culpeper fell, to induce a belief that he was wounded, notwithstanding which they fired again, and put two balls through the door, but completely failed in inflicting any injury on Mr. C. The miscreants then made their escape.

This image shows a vertical strip of a document page. On the right side, there is a dark, textured binding or edge. The main part of the strip is a lighter, off-white color with a visible vertical crease or fold line. There are some small, dark, irregular marks and smudges along the length of the strip, particularly near the top and bottom edges. The overall appearance is that of a narrow, vertical scan of a physical document page.

